

# *The Canadian* **WATCHMAN**



The late John Rudolphus Booth, widely known as the Canadian Lumber King, was born at Waterloo, Quebec, in 1826, and died at Ottawa in December, 1925, in his 99th year. In life he typified the best among Canadian pioneer builders. The passing of such a character naturally raises the question that is discussed in the article on page 6.

*Is Death the Gateway to Life?*

## *What is a Minority?*

**W**HAT is a minority? *The chosen heroes of this earth have been in a minority. There is not a social, political, or religious privilege that you enjoy today that was not bought for you by the blood and tears and patient sufferings of the minority. It is the minority that have vindicated humanity in every struggle. It is a minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.*

*You will find that each generation has always been busy in gathering up the scattered ashes of the martyred heroes of the past, to deposit them in the golden urn of a nation's history. Look at Scotland, where they are erecting monuments—to whom? To the Covenanters. Ah! they were in a minority! Read their history if you can without the blood tingling to the tips of your fingers. These were the minority that, through blood and tears and hootings and scourgings—dyeing the waters with their blood, and staining the heather with their gore—fought the glorious battle of religious freedom.*

*Minority! If a man stand up for the right, though he eat, with the right and truth, a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while falsehood and wrong parade in silken attire, let him remember that wherever the right and truth are, there are always*

*“Troops of beautiful, tall, angels”*

*gathered round him; and God Himself stands within the dim future and keeps watch over His own! If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in a majority, for God and good angels are with him, and greater are they that are for him than all that be against.*

JOHN B. GOUGH.

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## EDITORIAL COMMENT

### *The Stone Age*

NOTWITHSTANDING the most persistent efforts of certain schools of modern thought to drill into the minds of the rising generation the idea that the whole human family once lived in what is called the "Stone Age", there is no certain evidence that this is true. By "Stone Age" is meant a time when humanity was, theoretically, just emerging from the jungle and when the only implements they knew how to make or use were crude and simple ones of stone. The inference is always conveyed that this was thousands, if not millions of years ago, in about what are called prehistoric times.

But it is not necessary to go back many hundred years in order to find human beings who, when they first came in contact with modern civilization, were so savage, degraded and primitive in their manner of living, that they knew nothing of the use of metals and conveniences and used only weapons and implements of stone. On the other hand, we have no record of a time in the world when some portions of the earth did not have wisemen and a civilization comparable to our own. Even among the most savage and uncivilized peoples, we are finding traditions and relics of a better

state of civilization than that in which they were found.

The oldest civilization of which we have any record is described in the fourth chapter of the book of Genesis, and that brief record speaks of a city with teachers of music who gave instruction in the making and use of harps and organs, and of others who taught the use of metals, brass and iron, as well as agriculture and other arts and sciences. There is no hint in this very ancient history of a "Stone Age."

It is very significant that the earliest records known contain so many gems of wisdom and knowledge, that they maintain to this day a place in the best institutions of learning. If the theory of evolution were true, mankind should have long ago outgrown the modes of expression found in these earliest known records; but the fact is that man has not, in these thousands of years of which we have a history, invented a single new language that is in wide use. It is not true that the earliest known forms of civilization are simple, crude and out-of-date. On the contrary, the oldest records clearly reveal a state of civilization superior to much that followed later in various parts of the world, and in some things equal to our



Premier Briand, eight times premier of France, has worn the same top hat for 25 years. He bought it for the Paris Exhibition in 1900, and refuses to change it.



A new portrait of Lady Chamberlain and children. She shares with her husband, Sir Austen Chamberlain, the honours of Locarno. She was made a Dame of the Grand Cross of the British Empire at the same time that her husband was knighted. Such a double honour is without precedent.

most boasted achievements. So, far from indicating the childhood of the race, those early records all seem to point to a higher mental development still farther back. It is not reasonable to believe that the direct children of a "Stone Age" were capable of leaving evidences of a culture and civilization that we in the 20th century A. D. excel in certain lines only.



### *In the Beginning God*

WITH these words the Scripture record begins. Further along, the same Book says: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Today the majority of people in the world have some more or less distinct ideas of God and of His manner of work. Open atheists, that is those who deny the existence of God, are comparatively few.

The papers in America have commented somewhat sarcastically upon the application for incorporation of a society organized for the advancement of atheism. Probably this society has received much more publicity than it deserves. The church organized for the ad-

vancement of the Gospel is much weakened in its work by divisions, and especially by lack of a definite message with which to meet radical tendencies inside as well as outside her membership.

Evolutionists, in their efforts to harmonize modern popular scientific notions and the Bible, are endeavouring to bring God and all His workings within the realm of human knowledge. In doing so, they only succeed in eliminating Him entirely as a helper in time of need. All the gods of the heathen are helpless and useless simply because they are the product and creatures of human thought and reason. We can, however, only come in touch with Deity through faith. We have no mental equipment that reaches far enough to even think about the origin of God. The distinguish-

ing characteristic of the God revealed in Holy Scripture, centres in the thought that He is not only the maker of the heavens and the earth, but He is beyond the reach of sinful eyes and beyond the power of man to find Him by mere intellectual searching.

No doubt there are many Christians who cannot yet see that it makes any difference to the Gospel whether God used creation or evolution as His method. If God uses evolution in order to bring about improvement in His creation, He is too slow to do anything for us in the space of a lifetime. I could not be interested in such a God, for He could not help me if He wanted to. Only the Creator can convert souls and forgive sins. The reason that the Scriptures stress the creative power of Jehovah is because only one who can create can fulfil the promises of the Gospel which are based upon the power of Christ to die and rise again from the dead. Only a creator can overcome death. Evolution makes no progress in bridging the grave. The god of the evolutionist is as useless as the gods of the nations are, and the Word says they are "profitable for nothing." Jesus Christ demonstrated His power over death and the grave as proof that He is Creator and Redeemer.

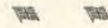
## Daylight Saving

FOR the last few years we have heard much about "Daylight Saving." There is nothing new about the idea except the foolish notion that the clock must be tinkered with twice every summer. Setting the clock back has really nothing at all to do with daylight saving and results in much unnecessary confusion. The railways, so far, have declined to change time in summer for economic reasons, and so it is almost necessary for a traveller to carry two watches, or at least keep track of two kinds of time all summer, and ask at each stopping place, "What kind of time do you use here?" In making appointments, we must be careful to specify city time or railroad time, according to the circumstances, and with many exasperating resultant misunderstandings and losses.

In Genesis we are told that God made the sun to rule the day, and in all ages and in all countries the sun has been on the job without any breaks or vacations. There is no reason to conclude that the days of Genesis were different in length from those in our time. There is a variation in the proportion of light and darkness contained in the 24-hour period required for one revolution of the earth on its axis. The dark part of the day is the natural time for man to sleep and the light part the natural time for him to work or play.

In the northern hemisphere the light part of the day is longer in summer time, and the natural way to take advantage of this fact and save daylight for necessary labour is to get up earlier. "It's nice to get up in the morning in the good old summer time." The farmers do not, as a rule, bother to set the clock back in summer. They save daylight by getting up and going to work at sunrise. In industrial centres, where the working day in factories and busi-

ness places is usually restricted to eight hours, it is recognized that there are advantages in using the fresh, cool early hours, but why set the clock back? The sane and sensible way would be to leave the clock alone and, seeing that we can't change the sun, simply agree that for the summer season the business day will begin at 7 o'clock instead of 8 o'clock, and close at 4 o'clock instead of 5 o'clock. This could be called summer time and be in force for certain months in summer without changing the clocks. Just as much daylight would be saved, just as much leisure provided for sports or gardening, and without confusion. Daylight saving, as now advocated, is a misnomer and a nuisance. We never gain anything by trying to fool ourselves, or to ignore facts of natural law.



## Oldest American Calendar

IN addition to the discoveries during the last two years in the ancient Mayan "City of the Plumed Serpent," in Yucatan, Mexico, by archeologists of the Carnegie Institute, Washington, D. C., we have the following interesting announcement by Dr. Herbert J. Spinden of Harvard University.

*(Continued on page 30)*



The "City of the Plumed Serpent", the largest centre of the ancient Mayan civilization in Yucatan, Mexico, recently uncovered by American archeologists. The discoveries thus far would indicate that it compares in interest with those of Egypt and other Eastern lands.

# Is Death the Gateway to Life?

By JOSEPH CAPMAN

**T**HIRTY years ago, my wife and I attended a series of evangelistic meetings in the city of Chatham, Ontario. She accepted Christ and united with the church. Ten years later, our little two-year-old daughter, Freda, died, and the minister who conducted the funeral services spoke from the text: "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work will be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31: 16. His sermon was a great source of strength, comfort, and hope to our sorrowing hearts. His discourse lightened up the dark valley of death and pointed to a future life. It created within my breast a longing desire to know the meaning of death, the condition or state of the dead, and to understand the promise of the resurrection at the last day.

In this article I will relate my experience in searching the Scriptures for an answer to my longings.

We who have passed through sorrow, grief, and despair because our loved ones have been taken from us by the "grim reaper," know of the Lord's imparted strength, comfort, and healing balm at such a time through faith in a future life, and in the hope of seeing our loved ones once again. In the *Literary Digest* of Jan. 12, 1918, Harry Lauder, the world-famed singer, relates the experience that he passed through when his son, Capt. John Lauder, was killed in active service on Dec. 28, 1915. He says: "At times the raging agony at the realization of my loss was almost too much. At times, too, during those first days, I almost questioned the justice and wisdom of such a God who would allow such a thing to happen. Then suddenly it came to me one day as if by revelation, that I had not made use of something in which I had always believed . . . while the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did, He gently lifted the veil from my eyes and showed me the promised land beyond. I mean, that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world. Oh, that I could convey unto you the healing balm that that thought

was to my soul! I would that I could picture to you the joy of the thought that I was to see my John again at some future date, . . . and because of the great comfort that my belief and faith in the future life have brought me, I have become humbly grateful and thankful that I never mocked the name of God or cast Him from me at any time of my life."

I, too, must say that God by His grace, and through His Word, has lifted the veil. He has made known to me His plans and purposes. His Holy Spirit has guided me into the truth about the dead; He has taught me where the dead are, and has shown me things to come,—the resurrection at the last day. Truly, I have become humbly grateful and thankful that the Bible has filled my soul with a love for God and a desire to do good to others. This heavenly knowledge has given me a calm peace in believing, a firm hope in the future, and has sustained me in adversity and affliction. He has protected me from last day delusions and deceptions. His Word has given me a hope beyond this life, and the assurance that the righteous will live again in a beautiful "New Earth."

## Death Similar to a Sleep

To help me in studying the Bible, I purchased a Cruden's complete Concordance. I found that the words in the Bible were alphabetically arranged in the Concordance. Turning to the word "dead," (and I found it mentioned more than two hundred times in the Bible,) I began to study what the Scriptures say about the dead. Having a special liking for the New Testament, I found the story of Lazarus. Jesus said that Lazarus was asleep; but the disciples thought that Jesus spoke of taking a rest in bed. However, Jesus told them plainly that Lazarus was dead, and that He was going to wake him out of sleep. Jesus went to Lazarus' tomb and resurrected him from the grave. John 11: 11-14; 43, 44.

Again I found this word "dead" in the Bible narrative of Jairus' twelve-year-old daughter who died before Jesus reached the ruler's home. Christ said that in death she was asleep. They knew that she was dead. He took her by the hand, and that Life Giving Voice, "I say unto thee arise," resurrected her from the dead. And straightway the little girl arose and

walked. See Mark 5:22-24; 35-43.

More than twenty-five times in the old Testament, death is likened to a sleep. Here is one instance: "And Solomon slept with his fathers, and was buried in the city of David his father." 1 Kings 11:43. David asked God to consider, and hear him, to shed light upon his pathway, to lighten his eyes—"lest I sleep the sleep of death." Ps. 13:3. Not in sleep in a comfortable brass bed, but that long sleep in death,—the grave. My prayerful, diligent, and believing study of the Bible has convinced me that death is likened to, or compared with unconsciousness, sound sleep.

#### The Condition or State of the Dead

My further Bible study concerning the dead led me to search the Scriptures regarding their whereabouts, and condition in death. I studied the following words: dead, death, die, sleep, buried, grave, soul, spirit, life, and breath, and found this great truth written in plain English: "The dead praise not the Lord, neither any

that go down (not up to heaven to praise God) into silence." Ps. 115:17. Again: "His breath goeth forth, he returneth to his earth." Ps. 146:4. Not to heaven or paradise, hell or purgatory, but from whence he came,—to the earth.

God formed man out of the dust of the ground. Gen. 2:7. And because of his sin, God said to the man: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:19. Another holy man of old said as he was moved by the Holy Ghost: "If I wait, the grave is mine house." Job 17:13.

It was not hard for me to believe that the body returned to the earth; but what about the spirit? This Scripture taught me that the spirit returned to God who gave it. (Eccl. 12:7.); but what is the spirit? I had heard of many things, and was confused. The minister who preached my little girl's funeral sermon said that it was the life that God had given—



A British Military Cemetery on the Asiago Plateau, where are buried many British soldiers who fell in battle in Italy.



Mrs. Mary C. McMartin of Montreal, who represented Canada at the Convention in Rome of the International Union of Catholic Women's Leagues. She has also been active in the I. O. D. E. and Child Welfare Work.

the same breath of life that God breathed into the clay that formed the first man. In searching the Scriptures, I found: "The spirit of God is in my nostrils." Job 27:3. The Apostle James concludes that the "body without the spirit (or breath, margin) is dead." Jas. 2:26. David says: "His breath goeth forth, he returneth to his earth." Ps. 146:4. These plain Bible statements make it clear that it is the life, the breath that God placed in the body, that returns to God, Who gave it, at death. Our life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall we also appear with Him.

Then to know that the dead are unconscious, just as we are when in sound sleep, helped me to grasp the thought of a resurrection. One night in the city of Detroit, the boarding-house kitchen caught fire; the fire department was called and the main part of the house was saved. Next morning when I awoke, I was surely surprised, and said to the lady of the house, "Why did you not call me?" She said, "Mr. Capman, we never thought of you." You will say, "You surely must have been asleep." I was, for I knew nothing of what happened, until I saw it next morning. I have learned from my Bible study that "the dead know not anything, . . . Their love, their hatred and their envy is now perished, . . . there is no knowledge or wisdom, in the grave whither thou goest." Eccl. 9:5, 6, 10.

"In that day his thoughts perish." I have stood and thoughtfully observed a corpse and have asked myself this question: What has gone from my deceased friend? I knew that the brain was there, but that it was dormant. The thoughts had perished. The heart was there but had stopped beating; the lungs were there, but were not operating, and the only thing that could possibly leave the body is "the breath of life."

I found that all parts of the Scripture shed light on this interesting and wonderful subject; that the Bible writings agree on a resurrection of the dead. We read:

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

I once stood in the cemetery at Dresden, Ontario, talking to the caretaker. Before us was a grave with a head stone; the man's name, date of his birth, death, and his age were written thereon. These texts that I have just referred to came into my mind, and I asked if



he believed that same person would live again. He said, "I don't know." Then I read from my pocket Bible: "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth." I said, "Brother, if the fulfillment of these promises depended on human power, it would never be accomplished; but when God promises to raise the dead from the grave, I believe it will be done, don't you?" And he said, "We should believe God". Job said, "If I wait, the grave is mine house;" "Then call thou, and I will answer."

David believed in the sleep of the dead, and in the resurrection. Hear him: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. Isaiah prophesied the resurrection of the dead from their graves, and says that the dead that dwell in the dust shall awake and sing; and the earth shall cast out the dead. "Together with my dead body shall they arise."

Isa. 26:19. The Scripture teaches that the resurrection of the righteous takes place when Jesus returns from heaven with all the holy angels; that He is coming to take us home, to resurrect the dead, and translate the living.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

Jesus promised to take us to where He is; to His Father's house of many mansions. John 14:1-3. I can understand a man's going out west, taking up a homestead, preparing a place for his family, returning to take them to the place he has prepared. But oh! the joy of knowing that even though Jesus is separated from us, He is working in our behalf, and is coming back to take us all home together.

There have been some wonderful meetings. I think of when Moses gathered the children of Israel on the other shore and they sang the song of deliverance from their Egyptian bondage; that was a time of great rejoicing. When Solomon gathered all Israel to dedicate the temple, there was another time of great rejoicing, because the presence of God was so wonderfully manifested. When Jesus gathered the "common people" by the mountain sides, fed them with the loaves and fishes, taught them the things concerning the kingdom of heaven, they heard Him gladly: but when He shall come to gather the righteous of all ages into His kingdom; when there shall be a relinking of the family chain; when we shall see our loved ones again in another world; that will be the greatest multitude that was ever gathered together. There will be joy, thanksgiving, rejoicing, and the song of "Moses and the Lamb", when the voice of the Son of God shall resound throughout the length and breadth of the land,

and call forth the sleeping saints. They will respond to the call, and come forth clothed with immortal health and vigour. The living saints will be changed in a moment, in a twinkling of an eye, and be caught up with the risen ones, and together ascend to the city of God. Oh, what a glorious meeting! Loved ones separated by death will be united, nevermore to part.

Now I can understand the minister's text, "They shall come again from the land of the enemy." I thank the Lord for the light shed upon my pathway regarding my lost loved ones. Because of my belief in the resurrection and the assurance of meeting them again, this old world has lost its grip on me: bank accounts, stocks and bonds are secondary; all my purpose and desire is to be among that great gathering, when the saints of God shall gather on the other shore. By His grace through faith in Him, we may all be there.

Halifax, N. S.



A FOLK SINGER OF FRENCH CANADA

One of these folk singers was found in Gaspé, who could sing over 300 songs from memory. These folk songs are mainly handed down by tradition from the first French settlers in Canada.

# The Pope, the Scriptures, or Reason?

## *Where is the Centre of Moral Authority?*

By F. W. STRAY

THREE "isms" today are attracting attention in the Christian world. The public prints, including the leading magazines, devote much space to their consideration, — Romanism, Fundamentalism, Modernism, "these three, and the greatest of these is —"? There is the rub. Modernists profess no sympathy with the Catholic doctrine of submission in things spiritual to the authority of the Pope. Upon this base of rejection of the authority of the Pope, Modernists set up their contention that the Fundamentalist is Roman Catholic in principle, because, they say, the principle is the same whether you bow to the authority of a book, the Bible, or to the authority of a man, the Pope.

This linking together of Fundamentalist and Roman Catholic abounds in Modernist literature. We purpose to analyze this contention and expose its fallacy. As one who accepts the authority of the Bible, the writer resents this oft repeated charge, and accepts the challenge, which its expression implies. In the words attributed to a certain statesman, charged viciously by another in debate, "we deny the allegation, and defy the allegator!" Our friends, both Roman Catholic and Modernist, will bear with plain speaking. It is the "coin of the realm" in their controversial articles. Indeed, all resolute men prefer discussion of debatable subjects with men who mean what they say, and say it so plainly that no room is left for speculation as to the sense in which their words are to be understood.

Rollin Lynde Hartt, in 1924, contributed a number of articles to the *World's Work* entitled, "The War in the Churches." Mr. Hartt was at one time pastor of a country church. A careful reader of the articles could not fail to observe the author's bent toward

Modernism. Mr. Hartt appears again in the *Forum* magazine of November, 1925, with an article on "The Disruption of Protestantism." In this article the term "Modernist" so freely used in the *World's Work* articles is entirely discontinued,— "Liberal" is used in its place. This article is no exception to the general rule of the Liberal theologians' writings in the contention that the Roman Catholic and Fundamentalist are near of kin, as the following quotation indicates:

"Yet there is something essentially Catholic about the Fundamentalists' demand for reliance upon authority; and in temperament, every good Fundamentalist is a good Catholic."

This is a very smoothly worded statement, but nevertheless, we see the same oft repeated charge thrusting out its head through the silken veil of words, which sur-

round the expression, "essentially Catholic." We will proceed to discover and uncover that which is "essentially Catholic" in Modernism.

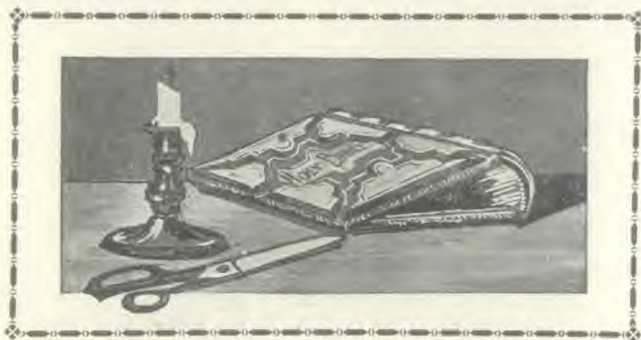
We will deal with this matter in the relationship of each "ism" to the Bible. First, what is the Roman Catholic attitude toward the authority of the Scriptures?

"A competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise." *Faith of Our Fathers*, p. 111, by Cardinal Gibbons.

Again we are told:

"Like two sacred rivers flowing from Paradise, the Bible and divine Tradition contain the word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition is to us more clear and safe."—*Catholic Belief*, by J. F. Di Bruno, p. 45.

"We have in the authoritative voice of the church the voice of Christ Himself. The church is above the Bi-



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ble." *Editorial in the "Catholic Record", London, Ontario, Sept. 1, 1923.*

The Catholic church uses the Bible, but in authority places tradition, that is, the church "Fathers" above the Bible. There is no Bible authority for the worship of Mary, for purgatory, and many other doctrines of Rome held by church leaders as essential to salvation. Hence the foregoing declarations of the necessity of some other authority than the Bible for Catholic doctrine.

All that we may actually know of the life and teaching of Jesus is recorded in the Bible. The Catholic priesthood is not satisfied with that record, and does not profess to accept it as full and complete authority in the spiritual realm. According to the New Testament, Jesus found the Jewish church in the same attitude toward that portion of the Bible in their possession, the Old Testament. Said He, "making the word of God of none effect through your tradition, which ye have delivered." Mark 7:13.

Jesus was a Protestant in the fullest sense of the word, in rejecting the traditions of the elders, or fathers, and leading a reformation, which set the authority of the Bible above the visible church.

In the centuries following the time of the first apostles, men became dissatisfied with a faith resting upon the Bible alone for its authority. Brilliant men of genius intermingled with the ancient faith the philosophy of their day. Romanism is the finished product of the theory of those early church Liberals, calling themselves Christian and steeped in the philosophy of their schools of thought, that the Bible is an insufficient rule of faith and practice. The Liberals of those times were the "Fathers" of Romanism.

After many centuries, this relapse into the "Bible and tradition" principles of Judaism, against which Jesus so successfully protested, ran its course, and forced by its own

excesses another protest, and reformation. Again the Bible was championed as the sufficient rule of faith and practice, and traditions of the elders or fathers, rejected. However, this reformation was not as complete and immediate as the one which Jesus launched. It was more in the nature of a slow moving progressive reformation.

The reason for this contrasting method will be obvious to all who believe in the divine sonship of Jesus. With complete and unsullied knowledge of the truth, He was able to hew to the line without fear or favour.

Now, with the Protestant Reformation a few centuries old, history is repeating itself.



### SAFEST STREETS IN THE WORLD

"On the Strand," London. In England, as in America, motor accidents are alarmingly on the increase, but statistics for 1924 show that the number of accidents in English cities is less than one-half in proportion to population, of the number in America.

Brilliant intellects in the church, men calling themselves Christian, are using pen and voice with vigour to let all the world know that they are not satisfied with the Bible as authority. Like the Liberal brothers of the third century, they substitute their own ideas. They freely predict a new church alignment for future generations, of which they are the forerunners.

Hence it follows that if time should permit the development of their expectations, generations yet unborn would look back upon Rollin Lynde Hartt, Harry Emerson Fosdick, President Faunce, and others of the Bible authority rejection class, as the "Church Fathers" of this new phase of churchianity.

Romanism is the Liberalism of the third and fourth centuries A.D. gone to seed. The Modernism of today is in principle the same as the Liberalism of that time, and as surely as like begets like, if time should permit full development, the natural man craving authority in matters of faith, would bind himself under a new authority in the church, harking back to "the Fathers" like unto Rome. Mr. Hartt seems to presage this when he writes in the November *Forum* article:

"After the peace, Catholics can make friends with Liberals, in fact will see an advantage in so doing. If allied, the two groups can check the Fundamentalists' efforts to force Fundamentalist ideals of morality upon America."

Fie, fie, Mr. Liberal, on your allegation that Fundamentalists are in principle Catholic. You know in your soul they are not. The oft repeated statement is only a theological smoke screen, while you plan an alliance with Rome yourself to checkmate the Fundamentalists. In the basic principle of substituting philosophy for Bible authority, Rome and Modernist Liberal theologians will make good bedfellows.

"Liberal" is a derivative from "liberty", or one who preaches liberty, if you please. When Liberal forms an alliance with Catholic, it will result as the Scripture has said, "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2:19.

In the meantime—how absurd for the Modernist to try and push the Fundamentalist into the very place he himself occupies in relationship to Rome. It will be necessary for him first of all to make way, by stepping aside himself. The Liberal is just as much subject to the opinions of others, in his realm of thought, as the Fundamentalist. To him, the statements of Harry Emerson Fosdick are authoritative in so far as they are declarative of what the liberal mind considers truth. In his writings he will quote with a show of triumph

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A NEW TYPE OF FLYING BOAT

The "Varuna" is a Canadian design, built by the Canadian Vickers Company for the Royal Canadian Air Force, to be used for survey work and in fighting forest fires.

# PROPHECY TRIUMPHANT

By REV. EDWARD C. PORTER

COMMUNE with a prophet, and you will find a man chosen of the Highest. It is not so much that he has laid hold upon God, but rather that the Almighty Himself has touched and won him and made him new.

A plain case of this is found in the life of Isaiah, the son of Amoz. He tells us that he was a man of his age. He thought and he talked as such men do, until one day he saw that which took the twist out of his mind and the sin out of his heart.

In other words, the Lord of Hosts came to him and conversed with him. It was a gracious, convincing, converting call. It turned the whole course of the man's life. It completely changed his outlook and his affections. It cured him of the disease of doubt. It broke the spell of his age; so that he never afterward showed the slightest sign of being lured by its ideals or beguiled by its pretensions. Isa. 6:1-7.

Now this reversal of human judgment, in order that God alone may be exalted, is the key-note of the book. It runs through it all; it unifies everything in it. But let us take up its trend from the beginning to the end.

In these prophecies we find God's revelation of Himself. We mean by revelation a clear view of the real God. It shows what He is and how He works.

You know that you are in the presence of God by the light which shines; for God is light. Where any but the true God is, there is darkness. Where the human mind is alone, you have obscurity, but the world is full of radiance when God appears. We know that God is in these prophecies because they are full of heavenly light.

Then, too, the tone which sounds clearest, sweetest, and holiest here, can not be matched anywhere by human utterance. Listen! "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8.

## How Prophecy Differs from Philosophy

Men do not talk like that. Philosophers can not imitate it. Search their writings and you will never find the equal. It is far from them to hint that there is anything higher than human reason. They would no more do it than a salesman would decry his own wares. Humanity of itself may indeed seek after the knowledge of some sort of a god, but the spring and source of all its notes and notions is the mind of man. On this account, philosophy never makes anything more than a human appeal. "Religion within the limits of pure reason,"

strikes merely earthly notes, for God is not in it. And that is the difference between philosophy and prophecy. This will come out vividly as we take the key and unlock the treasures of the book of Isaiah. It is a revelation of God, because:

1. Here God shows Himself in His *greatness*. His voice is divine. Hear it!

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlast-

The so-called "modern mind" has many explanations to account for the evidence, offered by the Bible prophets, on other ground than that which it claims for itself. However, against all theories, the prophet himself stands out as a sure witness. Never does he claim the Word as his own, often does he give the exact date when he received the revelation, and often does he admit he cannot understand it, or he takes issue with God because of it. Seldom, if ever, did the prophet seek the office, or fail to indicate his unworthiness for it. These are some of the convincing proofs against the critical hypotheses. In this article Mr. Porter shows how we may know from what Isaiah has written, that he has given us the very word of Jehovah.

ing God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." Isa. 40: 25-28. "I am the first, and I am the last; and beside Me there is no God." Isa. 44:6.

When the Almighty utters His voice, how mean the gods made by the hand or *brain* of man! All nations before Him are as nothing and are counted less than nothing and vanity; for when the Lord arises to execute judgment, "the whirlwind shall take them away as stubble." Isa. 40:24.

2. God in this book of Isaiah, shows Himself in His *gentleness*. He says, "I, even I, am He that comforteth you." Isa. 51:12. And again, "As one whom his mother comforteth, so will I comfort you." Isa. 66:13. What tenderness! He is mightiest of all yet gentlest of all. Where in sceptical, modern literature can you match this: "The Lord God will wipe away tears from off all faces"? Isa. 25:8. "The tender mercies of men are cruel." If you want much sympathy, you must go to the God of the Bible.

3. God, in these prophecies, shows Himself in His *goodness*. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." Isa. 41:17. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

4. God is not only good; He is *just*. This is shown everywhere by His hatred of oppression and by His uncompromising attitude towards all who stain and spoil the earth with crime. It is a blessed proof that He is the *true* God. Even a human character belittles itself by temporizing with evil. Without justice, there is no God. Lack of justice is, in fact, the bane of all depraved and doomed societies; while the return of justice is the first phase of a new and better world. God pledges Himself to put down the enemies of righteousness, and He glorifies the Messiah as the One who puts "on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke." Isa. 59:17. He who does not understand that

this is divine, knows nothing at all about the foundations of law and order. Retribution on those who defile and destroy the earth magnifies and glorifies God.

5. God in this book shows Himself as the *Redeemer*. That is, He is the God of grace. He *loves* to save, and He is *able* to save. Hear His call! "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7. *Such yearning to save is divine.*

God's calls to us are from a heart full of love. "God is love." He will redeem Israel; but also all who come to Him out of every nation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

Strong and gracious are the assurances which God gives in this book to those who turn to Him for refuge. He says: "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isa. 54:10.

#### A Redeemer Beyond Human Invention

A remarkable feature of it all is the introduction of a Saviour Who is both human and divine, and Who by His sufferings and death becomes our Redeemer from sin. Isa. 53: 4-12. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53: 5, 6.

Taken together with Isaiah 52:13-15, the fifty-third chapter of this book, is prophecy in its perfection; and its fulfilment in the sorrows and sufferings of Jesus Christ, our Saviour, hews to the line and is true to the letter. Seven centuries before the angels sang of the Babe at Bethlehem and glorified God in the highest, it was foretold that the One chosen to be our



**SILVER-HAIRED AS WELL AS SILVER-TONGUED**

A recent picture of David Lloyd George shows that the "Almond tree is flourishing," giving him a patriarchal appearance.

King and the Judge of all the nations, was to be led as a lamb to the slaughter and was to die for our sins, that we might live.

It was all so strange, so contrary to human reasoning, that the prophets themselves were perplexed and tried in vain in their day to harmonize the sufferings of the Messiah with the glory that should follow. 1 Pet. 1:10,11. Yet that which was opposed to all the probabilities, nevertheless became true in fact; the seemingly impossible proved to be a reality; the portrait, drawn by a divine hand and shown to a wondering prophet, was seen, after all the years, to be an exact likeness of Jesus of Nazareth, son of Mary and Son of God. That is a miracle.

And so it was that the mixing of majesty with humiliation might appear to be the negation of greatness and the end of hope; but to all who have knelt at the cross of Calvary and have looked up to the great Sufferer Who

died, the Just for the unjust, that He might reconcile us to God, it is the blessed evangel and the tidings of ineffable joy.

The prophecy fits perfectly the cross, and in the cross its triumph is complete and satisfying.

So it appears that the hardest to fulfil of all the prophecies became true in fact at Christ's first coming. Then why not expect an exact fulfilment of prophecies which tell of His second coming? We do.

We now turn from the revelation of the nature and character of God to the prophetic estimate of man; but we should remember always that it refers to the unsaved.

Apart from God, man is counted as nothing. Aggregates of men in societies or nations are no stronger or better. True, they may boast of their progress and say that they will never perish; but strong is the Lord Who judgeth them.



**TRAFFIC CONTROL IN AFRICA**

A native traffic officer at the bend of a coast road near Accra, Gold Coast, West Africa.



**NEW TRANSPO**

This oil electric car of the Canadian records when it made the trip in 43½ hours. The distance is 2,937 miles at an average of 43½ miles per hour. The car meets all line requirements and



Ferguson Trophy offered by Hon. Howard Ferguson, and won by the Belgian team with horses brought with them over the ocean, in the International Officer's Jumping Contest at the Royal Winter Fair, Toronto, Ontario. The French cavalry team scored second, United States third, and Canadian fourth. Notice the model on the base of the trophy, of the Coliseum where the contest was held.







#### PERFORMANCE RECORD

The Canadian National Railway, broke two records in Montreal to Vancouver in 67 days, and the average speed was 40 miles per hour. This new design intended for branch line competition.



#### THE WAR AGAINST PESTS

Spraying operations in an apple orchard in Canada. Spraying is now necessary in order to get good apples.



Getting acquainted. Protected deer in National parks of the Canadian Rockies are no more afraid of an automobile than are eastern horses and cattle.

The Canadian Pacific "S.S. Empress of Scotland" warps into Quebec for the last time before leaving for New York and a cruise of the world, with a large party of European, Canadian and American guests.





Statue of Jean Jacques Rousseau, at Geneva, Switzerland.

Knowing the greatness and the glory of God, the prophet flays the humanists of all time, when he says: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. 2:22. He is zero without God. This is not human opinion: for "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as a flower of the field: The grass withereth, the flower fadeth: . . . but the word of our God shall stand forever." Isa. 40:6-8. "Who are thou, that thou shouldest be afraid of a man that shall die, . . . and forgettest the Lord thy Maker?" Isa. 51:12, 13. These verses alone are enough to prove divine inspiration. They are the truth. Remember Almighty God, and you have the courage to dare anything and to bear everything: but without God you are weak.

**Isaiah's Forward Look to Better Things**

Looking unto the end, the prophet gloried in better things to come. No good man was

ever immeshed in his times. Temporizing is a mark of meanness. An opportunist is a disgrace to the human race. A reformer may or may not be ahead of his age; but a prophet of God is far ahead. This is well illustrated in the book of Isaiah. Did you ever count the number of times that this man of God refers to the last days? It will pay you to do so. There are over five hundred verses in the book of Isaiah which describe what is going to happen, not in his day, but at the end of time. That easily averages nine verses to every page of his prophecies. In short, he dwells on this subject more than five hundred times in the course of fifty-five pages! That is to say, this book of Isaiah keeps ultimate settlements constantly in mind, with marked tenacity, intensity and oneness of purpose. This necessitates *unity* of authorship. . . . He who laid down His life to save us and Who rose again from the grave, will come again in glory to bless His people and to rule over the nations. . . . To sum up: in tone and range, in sweetness and beauty, in strength and grace, in greatness and grandeur, this book is as much above human thought as heaven is higher than the earth; and all because God is in it. In it He speaks to us, wooing and winning. He is coming to judge the world in righteousness, to break every yoke and to beautify the earth with salvation. This is the message of the book of Isaiah. Blessed are all they that wait for Him! Isa. 30:18.—*Sunday School Times, July 18, 1925.*

**Only a Changed Letter**

"Disappointment—His appointment"—  
Change one letter, then I see  
That the thwarting of my purpose  
Is God's better choice for me.  
His appointment must be blessing,  
'Though it may come in disguise;  
For the end from the beginning  
Open to His vision lies.

"Disappointment—His appointment"—  
'No good thing will He withhold.'  
From denials, oft we gather  
Treasures of His love untold.  
Well He knows each broken purpose  
Leads to fuller, deeper trust;  
And the end of all His dealings,  
Proves our God is wise and just.

"Disappointment—His appointment"—  
Lord, I take it then as such,  
Like the clay in hands of potter,  
Yielding wholly to Thy touch.  
All my life's plan is Thy mouldings,  
Not one single choice be mine;  
Let me answer, unrepining:  
Father, not my will, but Thine."

## How the Evangelist

# Sundar Singh Fared in Tibet

By W. A. SPICER

**R**ATHER a remarkable character is an Indian Christian preacher named Sundar Singh. He lives the wandering life, preaching and teaching, going without purse and without scrip. A few years ago he made a journey to Europe and America. Pastor J. M. Comer once attended one of his public meetings in Colombo, Ceylon. Pastor Comer reported that he preached a very clear gospel message, dwelling much on the signs of the times. Following the sermon, Pastor Comer talked with the evangelist, asking him if he had met in Europe or America with people who were preaching about the signs of the times and the coming of the Lord.

"Yes," said Sundar Singh, "I met many." And then he added, "Especially I met with people called Seventh-day Adventists. They were

teaching these things. I was warned against them as teachers of error; but," he said, "wherever I met them I found them a plain, simple people, believing in the Word of God and the coming of the Lord."

Numbers of our brethren must have made use of the opportunity to talk with the preacher from India when he made his visit to Europe and America.

Some stories of rather remarkable deliverances have been told by this Indian evangelist. In his familiar robe of the Hindu devotee he has been able to wander into border regions of the Himalayas that are closed to foreigners. Again and again he has been over the border into Tibet, which still must be listed as a closed land, although for a hundred years Christian missions have besieged it on the Indian side.



**TITLED CANADIAN FARMERS**

The photograph, taken on the farm of Lord Rodney, near Edmonton, Alberta, shows Lord and Lady Rodney and their little boy. Next to lady Rodney, without a hat, is Lord Montague, son of the Duke of Manchester. Another member of the group is a nephew of the Earl of Derby.

In Mrs. Parker's story of Sundar Singh, published by the Christian Literature Society for India, we are told how the teacher was delivered from death on one of these journeys into Tibet. She says:

"At a town called Rasar he was arrested and arraigned before the head lama on the charge of entering the country and preaching the gospel of Christ. He was found guilty, and amid a crowd of evil-disposed persons he was led away to the place of execution. The two favourite forms of capital punishment are being sewed up in a wet yak skin and put out in the sun until death ends the torment, or being cast into the depth of a dry well, the top being firmly fastened over the head of the culprit. The latter was chosen for the Sadhu.

"Arrived at the place, he was stripped of his clothes, and cast into the dark depths of this ghastly charnel-house with such violence that his right arm was injured. Many others had gone down this same well before him, never to return, and he alighted on a mass of human bones. . . .

"Without food or even water, the hours grew into days, and Sundar felt he could not last much longer. On the third night, just when he had been crying to God in prayer, he heard a grating sound overhead. Some one was opening the locked lid of his dismal prison. He heard the key turned, and the rattle of the iron covering as it was drawn away. Then a voice reached him from the top of the well, telling him to take hold of the rope that was being let down for his rescue. As the rope reached him, he grasped it with all his remaining strength, and was strongly but gently pulled up from the evil place into the fresh air above.

"Arrived at the top of the well, the lid was drawn over again and locked. When he looked around, his deliverer was nowhere to be seen, but the pain in his arm was gone and the clean air filled him with new life. All that the Sadhu felt able to do was to praise God for his wonderful deliverance, and when morning came, he struggled back to the town, where he rested in the serai until he was able to start preaching again. Back in the city at his old work again, was cause for a great commotion. The news was quickly taken to the lama that the man they all thought dead was well and preaching again.

"The Sadhu was again arrested and brought to the judgment seat of the lama, and being questioned as to what happened, he told the story of his marvellous escape. The lama was

greatly angered, declaring that some one must have secured the key and gone to his rescue; but when search was made for the key and it was found on his own girdle, he was speechless with amazement and fear. He then ordered Sundar to leave the city and get away as far as possible, lest his powerful God should bring some disaster upon himself and his people."

A Lutheran pastor, Fr. Heiler, whose book has just been published in Munich, gives us this comment on the deliverance as he heard it from Singh's own lips during his visit to Europe:

"Perhaps it was an angel, or Jesus Himself, who drew me out of the well. However it was, it was a miraculous work. The greatest marvel, however, was that in the midst of these fearful sufferings Jesus filled my heart with His peace."

Heiler gives just a paragraph on other experiences as he heard them related:

"Once as he sat on the banks of a river, having lost his way in the jungle, lo, a strange man came and bore him, swimming across the rushing stream to the farther bank. But as he looked about to thank his helper, the stranger had disappeared. . . . Once a band of men armed with sticks fell upon him. He began to pray, and behold as he opened his eyes after prayer he was alone. Next morning the men who had attacked him returned and asked him about the men in shining raiment who were round about him as they had attacked the night before, and he recognized that the angels of the Lord had been round about."

Whatever the view concerning these accounts, which must rest upon the relater's own authority, this Indian evangelist on the remote frontiers certainly speaks in a modest and becoming way of these experiences. "Not that the days of miracles are past," he says, "but the trouble is the days of faith are gone." He adds (as this recent German book repeats it):

"The greatest, I may say the one great miracle that we can experience, is the miracle of Christ's peace. That a poor, unclean, restless, sinful man may receive the forgiveness of God and taste the peace of Christ that passeth all understanding—that is a miracle above all miracles. If one has experienced this miracle, one need not be sceptical about any so-called miracle without.

"The greatest miracle of all is the new birth; has anyone experienced this in his life, then may he know that all other miracles are possible. He who believes in this miracle believes all miracles."

# Do We Need the Sabbath?

By A. M. FRASER

WE live in a world of intense activity. The bodies and minds of men and women are being continually taxed in their endeavours to earn a livelihood. Business plans and perplexities, to say nothing of the mad rush after innumerable pleasures, are bringing about a premature ageing of millions of the human race, and depriving them of the richer, higher, nobler blessings and experiences of life.

When God created man He designed that his life should be one of useful activity. Properly regulated labour was essential to his physical, mental, and spiritual well-being. His work was pleasant and one in which he could take an intelligent interest, and which would afford him true enjoyment. But the seventh day of every week, the Sabbath, was set aside as a day of rest from the ordinary activities of the preceding six days. This day was to be one of devotion, of spiritual communion with the Creator and meditation upon the manifestations of all His wonderful goodness. One writer has very fittingly expressed the purpose of the Sabbath:

"God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator."  
—*"Patriarchs and Prophets," page 34.*

A short time ago an editorial in the Mel-

bourne *Age*, commenting on the strain and stress of modern life, made some rather striking and sensible remarks concerning the benefits afforded by the Sabbath institution:

"Business men find themselves run down, nervy, and suffering from insomnia, and so rest-homes are everywhere and week-ending is general, and drugs and pick-me-ups are in great demand. To add to the list of our misfortunes, it becomes more and more difficult to secure rest. . . . Women with limited means and young children can sympathize with the poet who asked, 'Who doth not crave for rest?' Probably much of our social life is as artificial as it is exacting, and so with our daily toil. Stevenson protests that we are in such haste to be doing, to be writing, to be reading, to be gathering gear, to

make our voice audible a moment in the derisive silence of eternity, that we forget that one thing of which these are but the parts, namely, to live. . . . Viewed from any standpoint, we are an unfortunate people. Never did we need more rest, and never was it more difficult to find it.

"The great and original educator on the subject of rest was the fourth commandment. It kept men's greed and selfishness in check, and gave opportunity for higher culture. . . . The significant feature of the venerable ordinance of one day's rest in seven was that it included all classes and conditions of men, and laid a restraining hand on the meaner impulses of the race. Probably only a very few of us rest one day in seven, and perhaps still fewer labour a full six days a week, while the vast



majority have interpreted rest in a sense quite unknown to any dictionary. In a Decalogue which forbids the vulgar crimes, it is astonishing and meaningful that so prominent a place should be given to a positive command to rest one-seventh part of the week. Multitudes refrain from their ordinary work on that day, but whether they rest is quite another question. The healthy rule which came to Christendom through the Jews, owes nothing of its obligation and wisdom to modern legislatures, or even Trades Halls. It antedated them all, and human experience but reveals more clearly what a blessing it has been to humanity."

Sir Robert Peel, the eminent statesman, once said: "I never knew a man to escape failure in either body or mind, who worked seven days in the week. . . . Nature is never mocked: nature demands a Sabbath." The following lines from Judge Hale express a similar thought, and experience proves the truth of these statements:

"A Sabbath well spent,  
Brings a week of content,  
And health for the toils of tomorrow;  
But, a Sabbath profaned,  
Whatever be gained,  
Is a certain forerunner of sorrow."

While the Sabbath serves a very useful purpose from the standpoint of health and general physical well-being, yet, as we have pointed out, its great main object is spiritual. "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. Said Professor E. W. Thomas, M.A., in the *Herald of Gospel Liberty* of June 19, 1890: "The original Sabbath being a perpetual memorial of God, the Creator calling man to imitate God in the observance of the same, man could not keep the original Sabbath and forget God." It is because men have forsaken the observance of the original Sabbath, the seventh day of the week, that they have drifted so far away from God, and are unable to find and enjoy the true rest offered to them by the One who said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29.

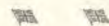
The editorial we have quoted from concludes with the following words:

"Rest is needed for the deeper, richer life. We may have all eternity to rest in, but we shall be better prepared for it if we practise resting here."



A close-up view of the rugged rock waste just below the picturesque Illecillewaet Glacier, Canadian Rockies.

The apostle declares: "There remaineth therefore a Sabbath rest for the people of God." Heb. 4:9, R.V. And the prophet Isaiah tells of a glorious time when in the new earth "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before" the Lord. Isa. 66:22, 23. Let us prepare for that eternal rest by yielding our lives unreservedly to God now; by obeying, from the heart and by His grace, His holy law, one of the commandments of which is that pertaining to the Sabbath. This will be a means of sanctification to us; and we shall be fitted to have a part in the eternal inheritance that is awaiting those who are "accepted in the Beloved." Eph. 1:6.



Every man, however good he may be, has a yet better man dwelling in him, which is properly himself, but to whom nevertheless he is often unfaithful. It is to this interior and less mutable being that we should attach ourselves, not to the changeable, every-day man.—*William Von Humboldt.*

# Man and His Food

By D. H. KRESS, M.D.

EVERY man hath lain in his own trencher," is a proverb that was made use of by the ancient Scots. A trencher was a wooden plate for use at the table, on which food was served. Originally, it meant a square piece of board made use of in cutting food. This old Scotch adage therefore meant that every man was composed of the food served upon the trencher. In other words, that man is composed of what he eats.

The organs of digestion can not bring a clean thing out of an unclean. All they can possibly do is to take the food furnished them and dissolve it so that it can be absorbed and assimilated and built up into bone, muscle, nerves and brain. It is just as impossible to build a good man out of poor food as it is to make a good suit of clothes out of poor cloth.

Pure food is of first importance. To obtain the pure water from the stream flowing down the mountain side, we must go to the source

of its supply. So with the food we eat. To obtain it uncontaminated with impurities, we are forced to go to the source of its supply. All food comes primarily from the vegetable kingdom—the fruits, the nuts, the grains, the legumes, the tubers and the leafy vegetables. It is impossible to obtain food pure from any other source. The body of an animal does not store up food. It is a living furnace fed with fuel from the vegetable kingdom, and capable of making its own repairs, from the tissue-building materials taken from the vegetable products eaten.

While meat is a food, it is not and cannot be a pure food. It has associated with it the organic wastes which are produced in the animal body. Poisonous organic wastes constantly result from oxidation and the breaking down of tissue. These must be constantly eliminated or death will result. The body of an animal may also be compared to a large

modern city. It is made up of living individual cells, each one of which has a life of its own and must be fed. For each, provision must be made to carry off the wastes formed. In our cities we have a system of sewerage for this purpose. In the body of an animal, the venous blood conveys these impurities to the liver, the kidneys, the skin and the lungs, to be dealt with and eliminated. This constitutes the body sewer system. When an animal dies a natural death or is killed, the circulation ceases, the sewer becomes blocked and the impurities formed in the body are retained within it. After death, the tissues break down much more rapidly than while living. If retained for any length of time, they become not merely offensive but dangerous. Last year there were not less than 20,000 deaths recorded in the United States from the use of meat which had become putrid.



Lady Robertson, wife of Sir Arthur Robertson, K.B.E., C.M.G., British Minister to Argentine, and their two sons. Lady Robertson was Miss Ingolls of Washington, D.C. They were married in 1917.



Hon. P. C. Larkin, Canadian High Commissioner for Canada, with Mrs. Larkin and their daughter, Eileen. The photograph was taken on the "S.S. Empress of Scotland" last summer, as they were returning to London from a visit to their old home in Toronto.

There were many other thousands of milder forms of ptomaine poisoning from the source, that were not recorded. These poisons in moderate amounts may produce merely headache, nervousness or other annoying symptoms, but their habitual and constant introduction into the system brings about changes in the tissues and organs, known as premature old age.

It is recognized generally that high blood pressure, degenerate hearts, degenerate arteries and degenerate livers and kidneys may result from the free use of meats. In every case of hypertension or kidney disease, abstinence from meats is recommended.

Meat eating, possibly more than any other one thing, is responsible in civilized lands, for the prevalence of diseases of the liver, the pancreas, the kidneys, the heart, the stomach, and

other organs of digestion.

In countries where meat is considered the staff of life and is freely used as an article of food, there are fewer centenarians than are found in countries where the habits of the people are more simple and where the unsophisticated foods of nature are utilized. For instance, Bulgaria, with a population of a little over three million people before the war had almost as many centenarians as we had in the United States with a population of one hundred million. A short time ago, Dr. McCarrison, on his return from a remote part of India where he had been stationed by the British Government, referring to the remarkable longevity of the people and their freedom from the diseases of civilization, attributed it to the fact that they obtained their foods directly from the source of supply, the vegetable kingdom. He also informs us that while during the nine years of his sojourn there he performed nearly four thousand major surgical operations, he never met with a case of appendicitis or cancer.

Meat, because of the readiness with which it decays, is a dangerous food. Any food which must be kept on ice in warm weather to prevent putrefaction, naturally undergoes decay within the alimentary canal where warmth, moisture and other conditions favour it. The feces of the meat eater are on this account highly offensive. When the food decays within the body, the same poisons are formed as when it decays on the outside. All meat eaters suffer from ptomaine poisoning to a greater or lesser extent. The alimentary canal of a carnivorous animal being short and smooth, as is that of a dog, is better adapted to take care of such foods than is the alimentary canal of man, which is long and sacculated.

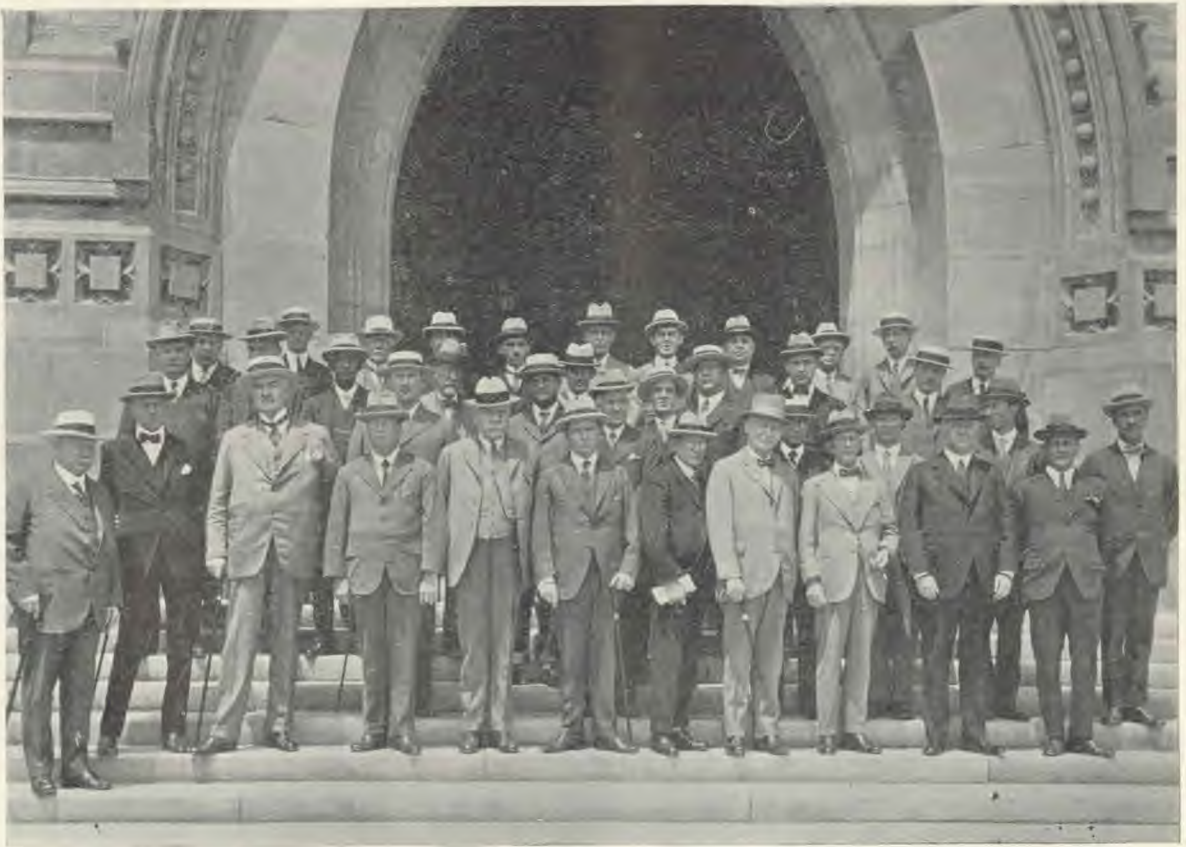
Professor Metchinkoff, who for years made a study of longevity, visited Bulgaria for the purpose of ascertaining the secret of the health



and long life of its people. He concluded at first that their long life was due to the sour milk they used so freely there. By carrying forward a series of experiments in his laboratory, he discovered that the acid produced by the germ of *Bulgaricus* was capable of destroying or inhibiting the growth of the germs of putrefaction, hence he advocated the liberal use of Bulgarian butter milk. It was later found that while this could be demonstrated in test tubes in his laboratory, long before the germs of *Bulgaricus* reached the colon, the real field of battle, they were either dead or so badly maimed by the highly acid gastric juice, that they were of no value. This theory, therefore, had to be abandoned. The fact was the Bulgarians lived long and enjoyed health because they lived on foods which did not favour the growth of germs of putrefaction.

Professor Metchinkoff recognized that there existed a disharmony between the human ali-

mentary canal and the food that was placed into it. As he studied into this, he said, "Man is very, very far from being perfectly constructed." He proposed the amputation of the colon, thus facilitating the passage of the food through it, and the prevention of putrefaction and toxæmia within it. Prof. Metchinkoff is right. It is true, "Man is very, very far from being perfectly constructed," to subsist upon meats. The trouble, however, is not in man's construction, but in his inventions. Man, the masterpiece of Creation, was perfect at the beginning, being made in the image of his Maker. The food given him was perfectly adapted to his anatomy. Man has, however, gone astray on the matter of diet. He is using foods that God never intended for him to eat. Instead of employing modern surgery to trim up and shorten the alimentary canal, thus adapting it to this unnatural food, it is more consistent to make dietetic reforms



Representatives from Canada, Jamaica, Bermuda, Bahamas, British Guiana, Barbados, Trinidad, British Honduras, Leeward and Windward Islands, photographed in front of the Parliament buildings at Ottawa in July, 1925, after concluding important agreements for the promotion of better steamship service and mutual tariff preferences between Canada and the British West Indies. This trade conference is a part of the general policy for enlarging markets for Canadian goods, and stimulating better acquaintance and understanding among the different parts of the British Empire.

and thus adapt the food to the alimentary canal. The food given to man at the beginning, the fruits, grains, nuts, etc., is perfectly adapted to the human alimentary canal.

The most common ailment among civilized people is constipation. Constipation is really a meat eater's malady. Dr. Roy Copeland, U. S. Senator, said a short time ago: "I am a reverent man and adore the supreme architect, but there is no doubt in my mind that man has ten or fifteen feet too much intestines. It was all right when we lived in the savage state and ate the rough foods of field and forest. If we would make the passageway between stomach and exit a good deal more direct, there would not dam up within us a festering, fermenting mass of disease-producing material."

Dr. Copeland is also right. If mankind persists in eating unnatural foods, the alimentary canal is too long, but better by far it would be for the prodigals who have forsaken their father's table and have been feeding on unnatural foods to return to their father's house and partake of the food there provided for them. The fact is, "All we like sheep have gone astray; we have turned every one to his own way." Of nothing is this more true than the matter of diet.

The purpose of the Gospel is to bring mankind back to God's original plan. For this reason, we are taught to pray, "Thy will be done in earth as it is in heaven." This world is out of harmony with the rest of the universe in this respect. In heaven there are no slaughter houses. No blood is shed to supply the needs of its inhabitants with food. When we pray, "Thy will be done on earth as it is in heaven," we virtually pray that meat eating may eventually be done away with and "If eventually, why not now"?

If reforms are made gradually and intelligently, a better state of health will result. Much more should be said in regard to the need of eating and drinking to the glory of God, not for drunkenness but for strength.

## Persecutions of Quakers

IT is interesting how frequently some phase of the persecution of the Friends in New England comes to public attention. That mere fact pretty conclusively shows how after more than 250 years, some of the doings of the implacable old Puritans of Massachusetts Bay re-echo in the mental ears of the present generation.

That the Quakers were treated with the utmost barbarity is not questioned in these days by any one familiar with the facts or who will read the history of those times, whether contained in the original enactments of the "General Court of Electors," held in Boston in 1656, 1657, 1658 and 1661—the text of these laws of the Colony of Massachusetts is before me as I write—other contemporary official records, as well as petitions, letters, manuscripts and books of about the same date, or in later historical works, notably "The Quaker Invasion of Massachusetts," by Richard P. Hallowell (Boston, 1887) and "The Founding of New England," by James Truslow Adams (Boston, 1921).

The whipping at the cart's tail from town to town of defenseless women, the branding, the cutting off of one or both ears, the transportation, the selling of helpless children into bondage and other similar treatment naturally aroused the wrath of the more sober-minded citizenry of the colony. Yet the persecutions were not stopped till there had been four executions, three men and one woman having so laid down their lives on Boston Common. Their crime was simply that they were Quakers and that they claimed the right to worship Almighty God in quietness in accordance with their own consciences.

The laws above referred to do not specify the manner of execution. "On payne of death" is the expression generally used, and I think there can be no doubt that hanging was the method adopted. Certainly it was the one usually employed.

On October 18, 1659, sentence of death was passed upon Mary Dyer, William Robinson, and Marmaduke Stevenson. A few days later they were led to the place of execution. Mary Dyer had been reprieved, "but with fiendish ingenuity of cruelty she was not to know of it, and was to be led to the gallows with a rope about her neck and to wait while the two men were being hanged. As they were led to execution the three walked hand in hand. . . . After the others had died, her [Mary Dyer's]

"OVER against the treasury  
He sits who gave Himself for me.  
He sees the coppers that I give,  
Who gave His life that I might live.  
He sees the silver I withhold,  
Who left for me His throne of gold,  
Who found a manger for His bed,  
Who had not where to lay His head.  
He sees the gold I clasp so tight,  
And I am debtor in His sight."

hands and legs were bound, her face covered and the rope adjusted about her neck. At that moment her reprieve was announced to her." (Adams, op. cit. p. 271.)

She was sent to Rhode Island, but returned to Boston in the following spring and was then hanged. A few months later William Leddra, the fourth of the Quakers, suffered the same fate.

By royal edict the barbarities toward the Quakers were now somewhat modified, though the branding and whipping at the cart's tail were still continued. For example, in December, 1662, three women were stripped to the waist and forced to tramp through deep snow, receiving ten lashes each on their bare backs in eleven successive towns.

To answer Charles Rhoads Williams' question categorically, I think we can safely deny that Mary Dyer or any other Quaker was burned to death on Boston Common. I think, further, that we can aver that they and their sympathizers in the Colony of Massachusetts were subjected to the most atrocious barbarities—worse, perhaps, than burning to death—barbarities which find few parallels in modern Christian times.

When Governor Endicott died in 1665, the high priest of ferocity and cruelty had no successor, and from then on the persecutions largely ceased. By the blood of the martyrs the battle for intellectual freedom was won. That freedom was the only issue at stake. In "The New England Tragedies," referring to these Quaker martyrs, Longfellow gives these as Endicott's dying words:

I did not put those wretched men to death;  
I did but guard the passage with the sword  
Pointed towards them, and they rushed upon it.  
Yet now I would that I had taken no part  
In all that bloody work.

—George Vaux Jr., *President Friends' Historical Association of Philadelphia, July 12, 1925.*

## Seventh-day Adventist Growth

### Summary of Statistical Report for 1924

The sixty-second annual statistical report of the Seventh-day Adventist denomination, covering the year 1924, shows a church membership of 238,657, of which 106,941 (44.81%) are in the United States and Canada, and 131,716 (55.19%) are outside these countries. This is a gain for 1924 of 16,783, the largest

annual gain in the history of this movement. The number baptized and uniting thus with the denomination was 25,626. (The quarterly report for North America shows a net increase in membership in this country for the first six months of 1925, of 3,561.)

Work is now conducted in 119 countries, by 52 union organizations, comprising 138 conferences, 164 mission fields, and 248 institutions, employing 8,679 evangelistic workers, and 7,726 institutional labourers, a total force of 16,405, or one active worker for every fourteen church members. The force of evangelistic workers in North America numbers 2,554 (29.43%), while outside there are 6,125 (70.57%).

The total funds received for evangelistic work during 1924 was \$10,341,561.27, an increase of \$1,144,779.32 over the receipts for the preceding year, the per cent of increase being 12.45. This income constituted a per capita of \$43.33 for every member in the world. The per capita of the membership in the United States and Canada was \$70.66. Of this amount, \$7,556,865.49 (73.07%) was given by members in the United States and Canada, and \$2,784,695.78 (26.93%) by all other members.

During the 62 years since this work has been organized, there has been contributed for all lines of evangelistic work a total of \$107,847,804.31, of which the members in North America contributed \$81,108,192.99 (75.21%), and all other members contributed \$26,739,611.32 (24.79%). For many years a strong phase of work has been conducted in behalf of foreign missions, for which the total contributions have been \$28,614,891.35. Foreign mission offerings from the members in the United States and Canada in 1924 were \$2,426,985.01, a per capita of \$22.69; and for the past 19 years these members have contributed for foreign missions the sum of \$20,342,153.91, and during that time 2,279 missionaries were sent into foreign mission service.

In addition to the tithes and offerings noted above, there was given for new church buildings, etc., during 1924, an additional \$1,814,005.57, thus making the entire contribution for evangelistic and related lines of work \$12,155,566.84, a per capita of \$50.93. Including the receipts of the 248 institutions, the grand total annual income was \$29,367,742.12.

Work is now carried forward in 220 lan-  
(Continued on page 30)

# Seen Through Others' Eyes

"Ask God to give thee skill  
 In comfort's art,  
 That thou may'st consecrated be  
 And set apart  
 Unto a life of sympathy;  
 For heavy is the weight of ill  
 In every heart,  
 And comforters are needed much,  
 Of Christlike touch."

—Selected.

## The Outlook for Civilization

Is the system of civilization to which the people of Canada belong headed for a return to the dark ages? Are there influences and tendencies at work, the effect of which will be to destroy those higher standards of living, those kindlier relations of social life, which have been so slowly and painfully built up, and plunge us back into a more primitive condition of conflict and degradation? There are serious students of world affairs who answer these questions in the affirmative. And they give reasons for their answer.

In the August number of the *Century Magazine*, the editor, Mr. Glenn Frank, who has recently been appointed President of the University of Wisconsin, continues a series of farewell articles in which he reviews the observations of six years on the general outlook for Western civilization. He gives a good deal of space to what he calls "the literature of despair." In the writings of those who take a gloomy view of what lies before the world, he finds at least seven distinct fears which have arisen in men's minds as the result of investigation in as many different directions.

There is first what he calls the *biological* fear. This fear arises from the self-evident fact that as things are now the race is being carried on and replenished from the less fit human stocks rather than from the better human stocks. In other words, the best families are having the smallest families, and the worst families are having the largest families. This procedure, if it goes on must end in biological bankruptcy.

Second, there is the *psychological* fear, the fear, namely, that under modern conditions, men are more and more ceasing to think for

themselves. The independent mind is being replaced by the crowd mind. History is full of illustrations of how irrational and cruel the mind of the crowd may be.

Thirdly, there is the *political* fear. Western civilization is committed to democracy as a system of government. Are we sure that democracy is going to succeed? Can it be depended on to secure for us the leadership of the best and wisest, to maintain a well-ordered society, and to defend the liberty of the individual?

Fourth, there is the *economic* fear, the fear that our industrial civilization, with its minute division of labour, its standardization of product, its quantity output, may cease to be human and may become mechanical.

Fifth, the *historical* fear. History seems to show that civilizations move in cycles, passing through youth, mid-life, old age and decay. Are there not indications that our civilization is growing old and hastening to its end?

Sixth, the *administrative* fear—that is, the fear that the institutions of Western civilization have become so big and complicated that it is not within human capacity to run them wisely and effectively.

Seventh, there is the *moral* fear. This fear is related to the younger generation upon whom the fate of the coming years depends. Does the present younger generation maintain its allegiance to those wholesome standards of thought and conduct upon which alone a stable civilization can be built; or is it morally adrift, without sure aim or guidance?

Mr. Frank believes that in the main these fears rest upon undisputable grounds, and in this judgment he is far from being alone. One additional witness may suffice. Professor Santayana, of Harvard, has reached the conclusion that "civilization is, perhaps, approaching one of those long winters that overtake it from time to time. A flood of barbarism from below may soon level all the fair works of our Christian ancestors, as another flood two thousand years ago levelled those of the ancients."

One of Mr. Frank's most valuable contributions to this discussion is his insistence that

the legitimate grounds for fear are not to be removed by any "mere intellectual or emotional incantation." There is no remedy and no hope in the shallow optimism which believes that things will somehow, of their own accord, turn out all right. Mr. Frank does not regard the situation as hopeless, but his conclusion is: "We can remove the grounds for these fears only by sheer feats of biological, psychological, political, social, economic, educational and spiritual engineering."

Of the various forms of "engineering" here referred to, the *spiritual* is the one that most nearly concerns the Church. In line with what is written above, we have the verdict of five of Great Britain's leading historians, who recently discussed the question, "Will civilization survive?" Their replies varied in detail, but they were unanimous that our present civilization was in the gravest peril. They all agreed that it was menaced by the vast achievements of science without the moral advance that would give spiritual control. "Unless the development of morality catches up with the development of technique, humanity is bound to destroy itself." Through all the answers ran the insistence that the salvation of the world must come from spiritual forces.

In the face of a situation such as that set forth, what an opportunity and what an obligation confront the Church! In her possession, at her command, she holds the spiritual forces that can save mankind. "I am not ashamed of the Gospel," said Paul, "for it is the power of God unto salvation." And so it proved itself. It saved the world when Roman civilization was falling into ruins. It saved England, in a time of peril; as historians have told us, when it was rediscovered in the Wesleyan revival. And it can save the world today. Jesus Christ lifted up still has power to draw men to Him. And men who are drawn to Christ, men who have experienced His saving grace and learned His way of life, can make this old world new.—*Christian Guardian*, August 12, 1925.

### Capital and Labour

JIM DAVIS—everybody knows him—is one of the outstanding figures in America today.

A coal-miner's son in the mining village of Tredegar, Wales, leaving his old home when eight years of age and coming to America with his mother and the six children to meet his father who had preceded them—he found his

first job in the mills of Pennsylvania when he was but eleven years of age.

Today, the Hon. James J. Davis sits in the Cabinet of President Coolidge, at the White House, as Secretary of Labour for the United States.

Could there be anything more dramatic—anything more convincing, any more irrefutable proof of a boy's "chances" in America than this? . . .

Here is his message to Americans through *Success Magazine*: "How do you hope to bring about a more harmonious relationship between capital and labour?" was my final question.

"Labour and capital are like Siamese twins—if one is sick, both die," he answered. "They've got to work in harmony. There can be no one-sided view. They depend upon each other as a new-born babe depends upon its mother for sustenance. The labourer doesn't resent the capitalist because he makes money. Every employer is loved if he gives a decent wage. To quote President Harding: 'A decent wage is enough compensation so that the struggle for existence will not crowd out the things worth existing for.' The man I worked for in the mill died. And though this mill was a part of the United States Steel Corporation, the men petitioned for it to be shut down so they could go to the funeral. There must be a clearer understanding on both sides.

"Work is a blessing, not a curse. When labour loafs, it injures labour first and capital last, for labour grows poor today, while the capitalist gets poor tomorrow. But tomorrow never comes for the capitalist, for he can turn labourer and provide his daily meal. On the other hand, the labourer who does not turn capitalist and have a house and garden for his old age, is lacking in foresight.

"As for me, I only know that toil and struggle are sweet, and that life well-lived is a victory."—*Success*, November, 1924.

THE religion of the community is really the bulwark of business and of our investments. It means the real security for the stocks, bonds, mortgages, deeds and other investments which we own. The steel boxes, the legal papers and the other things that we look upon as so important, are the mere shell of the egg. The value of our investments depends not upon the strength of our banks, but upon the strength of our churches.—*Roger W. Babson*.

## NEWS NOTES

—Broadcasting stations in the United States totalled 534 in July last.

—It is estimated that a single day of bad fog costs London £1,000,000.

—The source of the term *Dominion*, in the Dominion of Canada, is said to be the Book of Zachariah, chapter ix, verse 10: "Dominion shall be from sea even to sea and from the river even to the ends of the earth."

—King John of England, from whom the barons obtained the Magna Charta, could not write. He placed his seal on the document in a pavilion erected on Runnymede.

—Statistics show that cigarette smoking is increasing the world over, but especially in the United States. Americans in 1913 smoked 15,000,000,000 cigarettes. In 1923 it was 63,000,000,000, or more than four times as much. The more recent adoption of the use of cigarettes by women has doubtless had a marked influence on this increase.

### Oldest American Calendar

(Continued from page 5)

According to an Associated Press dispatch from Cambridge, Mass., which appeared in the *Toronto Globe*, December 28, 1925, Dr. Spinden confirms the conclusion reached by the Peabody Museum of Harvard University that the mystery of the Venus Calendar of the ancient Mayas of Central America has been solved. The dispatch further states that as a result of careful study and correlation between this strange and wonderful time count and the true astronomical positions of the planet Venus in the sixth century before Christ, there has been established a complete agreement between the dates in the annual calendar of the Mayas and the modern chronology. This carries the first definite date in American history back to August 6, 613 B. C., when the Mayas began to give each day its consecutive number, and to keep a sharp record of celestial events. From this, it seems quite evident that civilization has not been the unbroken development of the human race from lower to higher forms of culture, which is relied upon to prove the theory of evolution.

### Seventh-day Adventist Growth

(Continued from page 27)

languages and dialects, 4,313 separate publications being issued and circulated in 114 languages, one copy of each being valued at \$1,301.68. Total literature sales for 1924 were \$4,236,120.09, and since the inception of the movement, \$59,999,461.70.

There are now 1,225 primary schools, 133 advanced schools, with a total enrolment of 56,210, and a force of 3,077 teachers. Buildings and equipment devoted to school work aggregate in value \$7,167,962.15; the 52 publishing houses and their branches have assets of \$3,786,263.69, the 63 sanitariums and treatment rooms are valued at \$6,386,311.32, while all other valuation makes a total investment for all organizations connected with the denomination of \$40,675,238.72.

More money was given in 1924 for all lines of evangelistic work alone than was given during the first 44 years after this work was organized 62 years ago, and more persons united with the movement in 1924 than the entire church membership stood 24 years after the organization of this work.—H. E. Rogers, *Statistical Secretary*.

### The Pope, the Scriptures, or Reason?

(Continued from page 12)

the words of the leading champions of his school. As already intimated, all that is needed is lapse of time to invest with halo and authority the characters and sayings of these men. This process is the crux of the authoritative development of papal assumption. Any movement starting with every man a pope, will eventuate in the selection of a pope of the popes, a papal chief.

The true Fundamentalist is the highest of all higher critics in his searching inspection of the foundations and rejection of the many additions to, and corruptions of, "the faith once for all delivered to the saints." He has far less reason to be ashamed of the theology written by the Biblical authors whom he accepts as final authority, than has either the protagonist of the papal product of ancient Liberalism, or the modern Liberal, in his authorities. It is easier to harmonize reason and faith in the Scriptures than it is to harmonize reason and changing human theories.

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*After a Snowfall in Sunny Alberta*

*From a picture taken in the wooded country of the Alberta foothills. The scene is near High River in the district where the ranch of His Royal Highness the Prince of Wales and the properties of other notables are located.*

*—Photo by I. T. Parker, High River, Alta.*